

A Religion of Freedom and Earnestness



VOL. XX

No. 2

The American McAll Record

April, 1902

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VOLUME XX

APRIL, 1902

NUMBER 2

THE ANNUAL MEETING

WILL BE HELD IN

MORRISTOWN, NEW JERSEY,

Thursday and Friday, May 1st and 2d.

To the editor's great regret the details of this meeting had not been received from the committee at the time of going to press. We may all rest assured, however, that the meeting will be well arranged and very interesting with able speakers and telling new features, and we urge upon every Auxiliary to send a full quota of delegates.

Very soon the blanks for statistics will be received by the Secretaries of Auxiliaries. Remember, these are for use in the REPORT as well as at the Annual Meeting, and they are needed in the Bureau *before* the Annual Meeting. Let every Secretary be prompt in filling out and returning these blanks. *Whether or not* your Auxiliary is to be represented in Morristown by delegates, this information should be sent as early as possible to the General Secretary, 1710 Chestnut street.

It is with the greatest pleasure that the Board announces the election of Mrs. John H. Scribner, of Philadelphia, to fill the post of Recording Secretary, left vacant by the resignation of Mrs. Martin. Mrs. Scribner is a very energetic and capable woman and a delightful addition to the Board.

By the omission of one line from the February RECORD (page 31), the impression was given that Mrs. Charles Green had resigned the presidency of the Baltimore Auxiliary. As there stated, Mrs. Green is in Paris, but it is the former Corresponding Secretary who has resigned, and whose place Miss E. E. Burd was elected to fill.

The founding of the Mission was due to an appeal of a French working man to Dr. McAll: "We are ready to hear if some one will come and teach us the true religion." This was said at 10 o'clock on the evening of August 18, 1871. That day and hour should be observed by every member of McAll Auxiliaries, in thankful prayer and new consecration to the work.

The Waldensian colony of Piedmont occupied our hall at Cannes on that day sacred to us, January 17th, the day of the opening of our first hall, but which to them was sacred as commemorating an event in their own history, that is, civil and religious emancipation granted them on February 17, 1848, by King Charles Albert of Sardinia. The hall at Cannes, which in size and structure is virtually a church, was decorated for the occasion, and a number of prominent persons took part. The services were presided over by one of the two Waldensian pastors of Nice, M. Elmilio Gous. There was a large company present.

Latest advices are that the *Bonne Nouvelle* is expected to begin its work by the end of March. The exterior of the boat is to be painted white and this will be done with the first spring weather. St. Mammès will be its first station (the village at the head of the Loing Canal, which is the opening scene of the story "The Silent Highway"). The boat will move slowly down the canal to Montargis and Nevers, not reaching the latter place, perhaps, till next year, as it will stop at all the villages along the canal, holding meetings for three or four weeks at each place. There is no reason to doubt that this beautiful new boat, so well built and fitted up, with its attractive hall for seating some 250 people, and its capable pastor to draw them, will have even a greater success than that which has attended the *Bon Messager* during the past ten years. Visitors to this boat have seen it packed night after night, crowds inside and outside, earnestly desirous of hearing the Truth. The demand is great throughout the country for just such simple presentation of the gospel news as is preached from this pulpit.

Mme Le Gay writes thus of the newly-appointed captain of our new boat, *La Bonne Nouvelle*: "His manner and appearance are charming. His name, Narbel de Goumœns, indicates his good birth. He is a Savoyard, a bachelor of perhaps thirty-five years of age, blonde, with an intelligent face, a bright eye and an expression full of kindness; in fact, a pastor and a gentleman. That he is full of energy, with lofty aspirations, is evident from the fact of his having made the ascent of Mont Blanc eleven times!

"Recently the Minister of Public Instruction surprised him most agreeably by according him a *diplome d'honneur* for his lectures to classes in the schools of the south. He spent twelve years at St. Fortunat, in the Ardèche. It is certainly a matter of congratulation as well as of satisfaction for the Mission to have found so promising a man for the position."

The moral earnestness of the French people is far too little appreciated by English speaking people. The great efforts that are now being made to redeem the nation from intemperance are one evidence of it; another is the rapid growth of the White Star movement, that is the league against public and private immorality. The declaration of principles of this society insists upon the solidarity of all moral questions, that is, that they are all fundamentally one, and calls attention to the fact that the solidarity of all forms of evil energetically demands that all who are working to overcome evil with good must unite, or rather must work together for their common cause. Another important principle enunciated in their declaration is that study and action must go together—"act well in order to know well, know thoroughly in order to act well"—a principle too often neglected. A third and very important principle is that moral action in private life and in the public domain are indissolubly bound together. The League is simply a federation of local bodies, its organizers being convinced that the struggle can best be carried on, not by a central organism, but by local initiative. From all of which reformers in our own country may learn something.

ACROSS THE BORDER

It was the privilege of the editor of the RECORD to attend the Conference of Student Volunteers in Toronto in February, and while in the Canadian city to receive kindness and many proffers of hospitality from the ladies of the Toronto McAll Auxiliary. It was delightful and impressive to learn of the intense loyalty of that Auxiliary to the cause of the Mission. Although the week was crowded with meetings of the most stimulating and interesting character, and although nearly every member of the Auxiliary was entertaining one or more delegates to the great convention—twenty-seven hundred students being entertained in the hospitable homes of Toronto; and although, furthermore, the Annual Meeting of the Canadian Association was to occur in Toronto the next week, a meeting was hastily extemporized to give the editor the privilege of meeting and speaking to the friends of the Mission. It was held at that least favorable of all hours—5 o'clock on Saturday afternoon—the only available time, and in a pouring rain, yet the church parlors of the great Metropolitan Church were well filled with an interested intelligent company, to whom it was a pleasure to speak, and whom it was very interesting to meet.

A testimony to the importance of the McAll work, given at that meeting, was too valuable not to be passed on to all our readers. Among the speakers at the Conference was the president of the Methodist College in Rome, Italy, the Rev. Dr. Clark. At Mrs. Howitt's invitation he attended the McAll meeting, conducted the religious exercises and afterward spoke a few words. The address of the present writer having been opened by the statement that France is to-day the most interesting and the most important country in the world, from a missionary point of view, Dr. Clark emphatically endorsed the statement. This endorsement from so intelligent and able a worker in another European country, Italy, is very encouraging and should stimulate us to greater activity in this work than before.

A new and larger hall has been opened at Grasse, the former one having become too small, under the fostering care of M. and Mme Quéhen.

THE RELIGIOUS SITUATION IN FRANCE

MME LE GAY.

Those who are following the march of events in France will rejoice that at this most interesting time the McAll Mission is putting forth fresh forces to enter new fields as by the new mission boat. Never was time more propitious nor obligations heavier upon Protestants who believe in freedom of thought and liberty of conscience than just now. The papers speak of a schism in the Catholic Church in France as quite possible, owing largely to the infiltration of Protestant ideas, or as they say, of "Americanism."

Mgr Turinaz, Bishop of Nancy and Toul, in his remarkable address, "The Perils of the Faith and Discipline in the Church of France at the Present Time," says, "It is deeply to be regretted that this doctrinal scepticism imported by *foreigners* and of Protestant origin, should be received with so much favor in a country justly celebrated for its love of clearness of idea and of expression," and urges his venerable brothers to redouble their solicitude and vigilance to eliminate from their teaching in the seminaries all this fallacious and dangerous philosophy. Quoting from a Lyons paper, "There is now fermenting in the Church of France something which we cannot say is positive heresy, but which can easily be the germ of it. It is a mixture of the rationalist spirit, the critical—*more or less Protestant.*"

In still another paper of February 20th, *Le Chrétien Français*, organ of the evangelical reform among Catholics, I find the following criticism on the address of Mgr Turinaz: "Mgr Turinaz accuses us of betraying the Church. Is it not the Church that has betrayed us? She has taken from us our children, our young people. She has forced us in our early years of innocence and inexperience to take oaths and vows, in return for which she was to give us light, peace and liberty! Alas! one fine day we saw to what extent we had been deceived and robbed! For light she has given us only her obscure, absurd scholasticism; for peace, only doubts and a tortured

conscience, that she has been unable to calm; for liberty, only a blind submission to her dogmas, and to the anathemas of her proud infallibility. Who, then, has been betrayed? Who has been the dupe in this transaction, for which the price paid was the *conscience*?"

You know, too, how all classes of society are agitated in the face of the coming elections for and against the government—the *Ligue de l'Activité Libérale* for the government and the *Ligue des Femmes du Monde* against it. This *ligue* has collected something like a million of francs to carry out their campaign.

You are probably aware of the large number of converted priests, which is also a cause of alarm to the Church. In fact, the question is so great and has taken such dimensions that one writer asks, "How is it possible for France to become Protestant—France, the country of logic, and Protestantism, which is all illogical?" Another says, "It is only half a religion—half doubt and half faith." Still another asks, "Is there to be a division in the Catholic Church, or are we on the verge of a reformation?" I have only been able to skim a little of the surface of this immense and important question which agitates the whole of France to-day, and interests profoundly the Protestant world. But I think I have said enough to make it clear that the McAll Mission was never more necessary than at present. It works quietly and unobtrusively, holding its own against the Catholic influence, opposing it, increasing its adherents and its usefulness.

Surely this is no time for the American friends to fall away. Having stood through the heat of the battle, do they not wish to share in the victory?

BY WAY OF THE RECORD

One Sunday in December a lady called just before meeting and offered me four dollars for the widow whose case appeared in your RECORD—Mme Menander. I looked at the money and said, "Can I give some of this to others in need?" "Oh! no, Mr. B.; it is sent by an American lady for a story you told."

"Well, it shall be given her faithfully." So our prayer

was answered. Strange to say, Friday of the same week brought me three dollars for Mme Menander from a little boy. His letter was dated 242 Walnut street, Sewickly, Pa.; signed PAUL B. FINDLEY. You know where that is—I don't. Another answer of your RECORD. You may tell the donors Madame's stove-pipe was mended, a pair of boots bought, her clothes redeemed from pawn, her larder stocked at Christmas, and the widow's heart made glad; it is welling over in thanks.

S. R. B.

ECHOES FROM DESVRES

SUZANNE DE ST. VIDAL.*

Give thanks unto God for all things.

If there are cases where it is difficult to put in practice the text quoted above, ours is not one of them, at least not of late. Our little town, very cold though it is, and somewhat sombre, is taking on, in our eyes and in those of many others, an extraordinary life and charm. The fact is, that we have not been forgotten these recent days.

First came the day so long hoped and waited for, when our poor friends, who had hitherto been crowded into "the shanty," or outside around the doors and windows, could gather in a spacious and pleasant hall. Masons and carpenters, as in the days of Nehemiah, had "had a mind to the work" and our "temple" had been built in less than two months, even to the painting of the woodwork a delicate blue, most happy in effect. The inauguration was fixed for January 15th, and Mr. Greig had promised to be with us. We thought of decorating the hall for the occasion with a few modest flags, but our good people did not hear with that ear; they must needs build a grand triumphal arch, covered with ivy and bearing the inscription, "Welcome!" Innumerable streamers of all colors fluttered gaily in the air, and it was evident that this was not a conventional or an obligatory celebration, but one that came from the heart.

*Madame de St. Vidal is the wife of the Evangelist at Desvres, and daughter of the well-known Pastor, C. E. Babut of Nimes, one of the most brilliant preachers in the Reformed Church.

I have spoken of our spacious hall. When, as the hour for the meeting drew near, we approached with Mr. Greig and Mr. Migault, we despaired of being able to enter. There was a crowd around the door; the steps and lobby were packed, and inside it was even worse. Finally, Mr. Greig, using his elbows, made a way in to where our friends, Messrs. Wilmot and Vasseur, of Boulogne, who had come to take part in the inauguration, awaited us.

Every one was delighted to hear M. Migault and Mr. Greig, who had come to Desvres for the first time. Toward the close of the service the two leaders of the junior sections of the temperance society, in the name of the oldest friends of the work, presented to Mr. Greig a fine bouquet with a little speech. Our dear Director was thus shown that the sacrifices made for the work at Desvres are not lost, and that the Gospel has not been brought to the ungratèful.

Then the builder of the hall, our friend M. Leprêtre, received from Mr. Greig's hands a fine family Bible, and the meeting was closed with the baptism of a little girl.

Notwithstanding our desire and the entreaties of our "elders" that Mr. Greig would remain longer with us, he was obliged to leave on the morrow, but not until he had greatly interested the Thursday School children, to whom he spoke in the morning. Since his departure he has sent to us, to cheer and help us, Messrs. Tricot, Merle d'Aubigné and Réveillaud. The address of the first, upon Socialism and Temperance, was enthusiastically applauded, and better still, twenty-five signed the pledge.

M. Merle d'Aubigné's visit deserves an article to itself, for he did not come alone, and he gave us three days. During these days his companion, the magic lantern, had all the honors, filling the hall twice over in the same evening. This was the programme:

(a) Evangelistic meeting, subject (with lantern) "Lost and Found"—the Prodigal Son.

(b) Children's Meeting, subject, "James, the Conqueror."

(c) Temperance Meeting, subject, "Daniel Martin's Dream"—story with views. Solos and choruses.

What enchanting pictures passed before our eyes! The story of little James in particular was truly artistic as well as profitable. The school children will not forget it. How precious is this method of teaching and evangelizing! Many persons are reached by it who would not come to an ordinary meeting, and with every one the memory of things seen is more impressive and more permanent than that of things heard.

It would be too long and it is unnecessary to describe these meetings, each of which had its own character and special interest. We are grateful indeed to M. Merle d'Aubigné. Alas, he is gone, and with him all those "magic" accessories. Dare I tell my readers of one of our most ardent hopes? It is to possess *here* a stereopticon. Our ambition is modest; we don't ask for the brilliant oxyhydric light, but how precious would be a lantern which would permit us to give life and variety to our meetings, to attract new hearers and encourage our dear temperance friends to continue in the good way! Among those who read these lines I dare to hope are some who feel themselves impelled to co-operate in this beautiful work which God is carrying on at Desvres, by a contribution for this special object.

I will simply cite two facts among many others. B., having signed several days before, arrived one morning at the shop. His fellow workmen, who had ridiculed his action, undertook to play a smart trick upon him. When lunch time came he took up the can containing his soup. It exhaled a strange odor. "You have poured alcohol into it!" he cried. Of course, the culprit was not forthcoming, but our friend at once poured out all the contents of the can, preferring to do without dinner rather than break his pledge.

G., a notorious drunkard, applied at a large shop for work, and a small advance to support his large family. "Unfortunately," replied the foreman, "if I give you money I shall never see you again; it is impossible, you will simply drink it all up." "Sir, I have signed the temperance pledge," was the reply, and at once he was accepted, the advance granted, and he is now working well.

I can only mention M. Réveillaud's interesting lecture on

"Solidarity." All our visitors took away with them the wish, which we heartily share, to return and visit our work.

Let me add that another child has been baptized and the first Protestant marriage has been solemnized.

FOR TOUT LE MONDE

The Story of the McAll Mission in France

JULIA S. COWAN.

The sun was shining gloriously. It was September, warm and brilliant and undecaying. It was a day for *tout le monde*—that gay Gallic abstraction which lives its fill of life in faun-like irresponsibility.

Tout le monde basked this day in the sun, sat at the little café tables on the pavement or about the dashing fountains in the squares. Many of the big shops were closed. It was the Sunday of *tout le monde*—he amused himself. Mass was over in the churches, but he had not been there. His creed was flung forth from every mairie, monument and church façade—"Liberté, Egalité, Fraternité!"

I walked along the Rue Rivoli past the Tour St. Jacques and the imposing Hotel de Ville on one side, where the pavement was up and half-length figures were throwing shovelfuls of earth out of the excavations. The other side swarmed with people in their best clothes, inspecting the shops and the wares spread out on the pavement, but doing little shopping. The Rue Rivoli suddenly became in the arbitrary European way the Rue St. Antoine, and here, at Numero 17, I turned into a covered passage, penetrated beyond the shop belt, and passed through a glass door beneath the sign, "*Salle New York.*"

I found myself in an oblong hall, of the light neutral French coloring, with a straight little gallery round the four sides. French Bible texts in brown ornamented the gallery. A small pipe organ was at the back of the platform and above it, "*Dieu est Amour,*" "*Dieu est Lumière*" faced the incomer. People in mean clothes sat in the chairs, men with no French vivacity, women with no Paris smartness—ominous signs. Three young ladies with "English" written in their dress and

carriage came in and sat a few seats in front of me, noting with interest what they saw. A party of young men on the other side were apparently British visitors too. At the back a considerable contingent of brown-haired French children sat around a lady in charge, with subdued twittering like a flock of waiting sparrows.

There followed an evangelistic meeting very like hundreds that are held weekly in Toronto mission halls; and in the same way the lack of excitement, the allusions to happenings and persons evidently familiar in the hall, the air of established order about the proceedings, suggested what was not visible, and a routine in machinery of which the meeting in the *Salle New York* was only a detail. I forgot that Notre Dame, with its mystery and emotion, was ten minutes' walk away, that people were buying drygoods and digging drains in the Rue Rivoli. We might have stepped in on a Sunday afternoon from Elizabeth street or Mission avenue, Toronto. The quietly dressed mission workers were of the same stock, the gathering of the chipped and the worsted, the alternate singing and reading, prayer and little appealing talk, and the stepping down when the meeting was over of the leader to shake hands and ask for the baby and the invalid. Not an English word was spoken, but the leader's name was Mr. Brown; there was the sign of "*Salle New York*," and seven British visitors were taking notes in the hall—points suggesting a story. Behind the *Mission Évangélique Populaire de France* there is a story.

Then follows the oft told story of Mr. McAll's call by the Parisian working man, his giving up his church in Hadley, England, and removing to Paris to respond to this sense of need, opening the first hall, January 17, 1871.

Then very quickly the Mission develops. There is mention of the opening meeting of the centre at Ménilmontant; a children's reunion; the Bible woman; the opening at the Boulevard Ornano, etc.; the writing of the hymns; opening of the first Sunday school. On May 6th there is mention of newspaper attacks.

One woman said, "The Gospel has never been explained in this way before." Two men discussed whether the work was Protestant or Catholic, "but never mind, we are all treated alike

here, and made welcome, and we are not asked to pay for the chairs. It is unlike all other places in that." Another would come again because "*je n'ai jamais entendu prier comme cela.*" Another thanked the speaker for his prayer, because "*il y en a pour tout le monde.*"

The eighth report records the extension of the work to Lyons, Bordeaux and Boulogne-sur-Mer.

It is thirty years since Robert Whitaker McAll went to Paris. The report of the Mission just issued shows twenty-three stations in Paris and its environs, and about fifty in the provinces, including most of the principal cities.

Many of the workers are self-supporting and in this most cosmopolitan Mission in the world, they hail from England, Scotland, America, Holland, though the great body are, of course, French. A close co-operation exists between the McAll Mission and *L'Eglise Reformée*, *L'Eglise Libre*, the Paris City Mission, the French Wesleyan Mission and the French Baptist Mission.

The one object of the McAll work is evangelization; but it is more than interesting to note that it is identified more or less with the most up-to-date social movement in France—the "*Solidarité*" movement. The nearest approach English speaking countries have to the *Solidarité* is the social settlement. Both aim at the all-round development of the man whose circumstances tend to cramp him in every way but as a beast of burden. At Roubaix, at Lille and in the Rue Clignancourt, Paris, the Mission works under the same roof with the *Solidarité* workers. What the *Solidarité* and the Mission stand for in Roubaix is suggested by the fact that recently when the Sunday bull-fight was near being installed there, the only protesting body was this social-religious "firm," which protested successfully.

There are young women's classes twice a week for Bible study—on the week night, too, some sewing, classes in English for young shopgirls, etc. There are flourishing mothers' meetings with full halls, several free dispensaries, the visiting of a Biblewoman, the co-operating with the "*Armée de Salut*" in finding shelter for the homeless, children's entertainments—the means developed in every country by the same movement.

As one goes about the McAll Mission, one carries with one the feeling of being transported in time as well as place—back to the day when the bare freedom and rationality in religion was new and grateful. It is France's second Reformation, coming gently and without bloodshed in a far happier and nobler day. The Sunday schools are constructed on a much simpler plan than ours—few teachers, nothing in the way of prize cards, library books, choirs, orchestras, etc.; only the singing of hymns, the repeating of verses, and the telling of Bible stories. Yet not only are the halls full on Sundays in winter, but the Mission people make use of Thursday, which is the Paris school holiday instead of Saturday, and the same youngsters come willingly again.

For ten years the *Bon Messenger*, a floating Mission hall, manned by evangelists, has plied up and down the Seine and the Marne, putting in at the towns and villages, throwing out a gangway and inviting all who will to a Mission meeting aboard. Often boat and gangway are full and a crowd outside. Last May at Andresy the humorous situation arose of a rivalry between the Mission boat and a traveling show, which had settled down about a hundred and fifty yards from the boat. Quite to the surprise of the discouraged Mission people, the latter was as usual full, and "the following morning away went the traveling van and its occupants, for they had been unable to stand the competition of the Mission boat."

An account of the *Bon Messenger* follows, concluding

M. and Mme Huet, who have charge of this crusade by water, visited the district of Epernay, where formerly he was parish priest, and she was village school-mistress. In many of the villages touched there has never been Protestant teaching. The *Bon Messenger* relies a great deal on simply putting the Bible in the hands of the people. At one place it was estimated that there were not more than ten houses where they had not placed a Bible or Testament.

Often the McAll "*salles*" are disused shops, bars or dance halls. *Tout le monde* distrusts a church, but readily comes here. It appeals, too, to his sense of fitness that the Gospel should be without money and without price. He has been used

to a series of collections at each service, here there is not even one. And finally his own very wideawake saneness endorses by countless approving remarks, the reasonableness of what he hears in the *salle* when he gets there. At any rate, he says, "*Ça nous fait du bien.*"

OUR FIRST MISSION BOAT, "LE BON MESSENGER"

HENRY J. BENHAM, M.D.

I have been asked to give a short sketch of what God has permitted us to accomplish by means of our first Mission Boat, the "*Bon Messager*," so dear to the hearts of all those who have been privileged to take part in the meetings held on board.

This boat has served as a floating hall, easily moved from place to place throughout the Seine basin. But she is unfortunately too wide to pass the locks which lead to the canals which connect most of the river systems of France; whereas the "*Bonne Nouvelle*" can do so; she will thus be able to pass through almost any canal in France.

The "*Bon Messager*" was consecrated on the 5th of April, 1892, by a prayer meeting held on board, conducted by our beloved and revered Dr. McAll. This is then her ninth year of service. Beginning in May at Meaux, she ascended the Marne as far as Epernay and then descended to Lagny, spending the winter at Meaux, where services were held twice a week. The year following she went to Epernay again, and descended the Marne to La Ferté sous Jouarre, visiting several places, not touched at the year before. No services were held during the autumn and winter months, funds being wanting; but in the spring of 1894, after a mission at Bas Meudon, the boat ascended the Oise and Aisne as far as Soissons; and then during this year and the next slowly descended these rivers to Conflans. It was September 17, 1894, that our friends Monsieur and Madame Huet replaced Captain and Mrs. Pim, who had hitherto had charge of the boat.

In January, 1896, the boat spent a month at St. Denis, in what is called the square dock of the canal, near the bridge. It then passed through Paris without stopping, and halted at Choisy le Roi. During this year and most of 1897 the boat

slowly ascended the Seine to Montereau, and the Yonne to Auxerre, where it passed parts of October and November, 1897. Then, descending the Yonne, it came by short stages to Montereau towards the end of 1898.

Early in 1899 the *Bon Messager* descended the Seine to Pont de l'Arche, at which town the Normandy campaign began on the 26th of February. Elbeuf, Orival, Oissel, St. Etienne de Rouvray were visited and also a village not much over a mile from Rouen. Returning to Elbeuf, four and one-half months, from October to February, were passed there by the express desire of the pastors who had greatly helped us all through the summer.

In the spring of 1900, the boat was towed up the Seine to Poissy, and visited Carrières, Andrésy and Triel. We had intended dropping slowly down the Seine during the year; but we were prevented from doing this and forced to quit the crowded waters of the Department of the Seine-et-Oise for the quieter waters of the Marne. At the end of July, 1900, the Marne campaign began at Dormans. The boat went by short stages to Epernay, which town was reached last April; then, moving down below Dormans, we began at Tréloup the series of meetings which brought us towards the close of the winter as far as Château Thierry.

Thus in nine years and a half the boat has enabled us to hold 110 missions, in 100 different places.

In certain districts, as in the Valley of the Marne, the villages are so close to each other that five at least are visible from any point.

It is impossible to say exactly from how many different localities people came to these meetings; it would be safe to say that they number *several hundreds* of towns and villages and hamlets.

The usual length of a mission is three and one-half weeks; but this varies according to circumstances; some few have been much longer.

The enthusiasm with which people crowd to the boat also varies much. As a general rule we have found that whereas in the villages the meetings are crowded night after night, in the towns they are less well attended.

We feel that we must indeed praise the Lord for having placed in our hands such a powerful means of drawing together to hear the Gospel, many thousands of people whom we could not have reached otherwise; and we are also very grateful to Him for enabling us to-day to inaugurate a *second boat* which will be able to follow the canal of the Loing, the Briare canal, and thus to traverse the central parts of France by the canal running alongside the Loire; then by the Saône to Lyons, and possibly down the Rhone to Marseilles, and by canals even as far as Bordeaux.

But this will take very many years, if past experience can be our guide, and if we find we are able in the canals to make the short stages we find so favorable to our work. For thus the inhabitants of places not yet reached by the boat, are prepared to receive her gladly, by the reports of those of their neighbors who have come from far to see her; those also who have been deeply interested at one place, and feel their need of further teaching, can easily visit the boat at the next halting place.

May the Lord abundantly bless all the meetings which may be held on these two boats, and fill with His Holy Spirit of Power all those who shall speak.

STATISTICS OF THE "BON MESSENGER"

YEAR	MEETINGS FOR			
	ADULTS		CHILDREN	
	No.	Attendance	No.	Attendance
1892-3	364	39,330	69	4,704
1893-4	124	15,128	38	5,278
1894-5	238	28,448	82	4,883
1895-6	247	31,638	76	5,168
1896-7	257	23,329	62	3,410
1897-8	302	33,830	87	6,090
1898-9	228	27,660	70	4,130
1899-0	284	30,913	90	6,930
1900-1	233	22,771	67	5,025
Totals	2,277	253,047	641	45,618

NOTE.—The statistics run from March 1st to February 28th.

A GREAT EVANGELIST, R. W. McALL

REV. R. SAILLENS.

[Translated] — *Concluded*

The dominant quality in this great evangelist, Robert McAll, was that he was nothing else, and that he was this through and through. He had not come to Paris to found a new political school, nor even a new Church. He had come to proclaim the *good news*, and no one could proclaim it better than he. His discourses were remarkable by their extreme simplicity, by the ever clear and adequate proclamation of salvation, adapted to the intelligence of untrained hearers by an anecdote, a fact of experience, or the story of a conversion of which he had been a witness. Nothing could be more *laic* than his sermons. He had a horror of cant, of pose, of the doctoral tone. He had a genius for sociability, and this foreigner who, even when he had become a master of our language in writing it, spoke it always with a very pronounced British accent, had the art of making himself better understood and more enjoyed than any preacher of renown. He knew how to be short—a great art, too little practiced! And such was the communicative power of his mind that the most studied orators ended by becoming simple, after his school. I never knew a better leader of a popular meeting. His face reflected every impression of the audience; you had only to look at him to know whether or not your words were “taking.” Platitudes, repetitions, philosophical abstractions, artificial enthusiasms left him cold. But if you spoke of Jesus, of his love for the unfortunate; if you told some very simple, artless story; if you illustrated your theme with some figure intelligible to every one, suddenly his face would light up, his eyes would be illumined by a kindly smile, and you would feel sure that “that bit.” How many times, coming to a meeting with a carefully prepared address, I have felt constrained to give it to the winds of oblivion to follow this incomparable leader, who, in his address, had opened the way in which I felt that I must walk.* Admirable school, in which I learned that the Christian preacher, whatever may

* In the McAll meetings there is never a long sermon but always two short addresses by different speakers.—EDITOR EVANGELIST.

be the occasion, should always find a way to put before his hearers the great, the eternal subject—Christ crucified! It is always this part of his discourse, if he puts his whole heart into it, which the public, especially the popular public, will listen to with most attention.

Another of Mr. McAll's qualities was *tenacity*. He was the man of one thing, one thing alone; he thought of it night and day; no effort was too costly for him, nothing was impossible to him. Let me give an example:

The infant Mission had no hymns. The hymns in our church collections were too solemn and too complicated, both words and music. It was essential that the simple Gospel which Mr. McAll preached so well in prose, should be put in verse and adapted to the melodies used across the channel. But verse—French verse! How could a man who began at fifty to speak French improvise himself a poet in our language? Yet hymns *must* be had, and he made them. How many? Perhaps half a hundred. Later he revised his work, and without the slightest wounded pride sacrificed a part of this work. But in the collection *Cantiques Populaires* there remain nearly thirty of his hymns, and some of them are remarkable.

Another example of his tenacity in a good cause may amuse the reader:

Mr. McAll's young assistant set himself also to the work of hymn-making. At first the hymns were very free imitations of songs which at that time were having great success in England, composed by Mr. Sankey, the companion of Moody. One of the first, if I remember right, was "Tell me the old, old story."

"Very good," said Mr. McAll, when the verses were brought to him; "but first you must sing them as a solo. Our people don't know them, and besides, a good solo may do much good. You will sing them, of course?"

"I!" cried the young man, abashed. "Why, I have never done such a thing; I should never dare!"

(Such a thing was, in fact, new in France then—we have made progress since that time.)

"Very well! if you will not sing them, I will," said Mr. McAll.

And that evening, at a meeting in the great street of La Chapelle, Mr. McAll sang, all alone, one of the new hymns!

It is no lack of respect to his memory to say that his voice was not made for that service. His bass, excellent to sustain the soprano, was not adapted to do its part alone.

The next morning Mr. McAll said to his assistant, "Well, how did the solo go?"

There was a touch of irony in the question. There was some embarrassment in finding an answer. There was nothing to do but lay down arms. And thus were popular singers improvised!

Shall I say a word as to the *exquisite urbanity* of Mr. McAll? During all the long years in which I was at his side I do not remember to have seen it fail him a single time. He never gave an order to any one. He suggested that a thing should be done, and you did it. His firm will was always enveloped in the most courteous, the most parliamentary forms. He preached indeed by example. Many a time have I seen him nailing up texts upon the walls of a new hall, setting the chairs in order, descending to the most minute details. His courtesy extended not only to his fellow workers, but to every one. He would clasp the blackest and horniest hands in his with the same charming courtesy which he had for the great ladies of the West End. The working man felt in him not a protector, but a friend. The omnibus conductors, in the interminable journeys of the Paris of those days, knew him well; he always took care to provide himself with illustrated religious papers, which he offered them with a smile and which were never refused.

This *respect* of Mr. McAll for the people, the natural corollary of the love he felt for them, was one of the most considerable elements of his success. The people do not love to have well dressed gentlemen approach them, their hands in their pockets, and talk to them in a superior tone. The care which Mr. McAll had for the smallest things and the least important people; the pains which he took—when, for example, he saw a workingman in a meeting without a hymn book—to cross the hall and carry him one himself, those details which reveal the

desire to please every one, to put every one at ease, made him to be passionately loved by hearts up to that time closed to all affection outside of the narrow circle of the family. And this love soon expanded to take in Christ himself, the Christ whose name was found in every hymn, in every address.

This Christian, so unaffected, was also of all men whom I have ever known the most reserved in all that concerned his personal experience. He had a horror of superficial demonstrations, of professions of faith in which the *I* is uselessly exposed to view. Perhaps he pushed this sentiment to an extreme, for the young people who surrounded him would have loved to hear him sometimes speak of himself. We had to wait for his death to know all the true faith and sublime humility that was hidden in this profound nature. In May, 1884, he wrote for himself alone:

“On awakening I found that I had been blessed with a peaceful sleep, after several days and nights of frightful headache [to which he was very subject—Ed.]. In my unspeakable relief, I involuntarily cried in my soul, ‘Blessed be the Lord for this deliverance!’ And I added, also involuntarily, ‘Alas! how little I love him, how weak and hesitating is my faith!’ But it is the most ardent desire of my heart to possess a strong and conscious assurance in the Saviour. I can testify to that in the very depths of my being. There is nothing that I am not ready to give up for it. What a marvel that he has deigned to confide a work so important for the glory of his name to an instrument so far removed from that height of spirituality and love for him which he asks for. * * * My desire is that wherever I may have opportunity to speak of my poor work, they may know, when I am gone, that I have always considered the most astonishing fact in this work in France to be that our Lord has chosen me, *me*, to carry it on, that he has accorded the high privilege of being a pioneer in it to a man who is such a laggard in the spiritual life, so poor in love for souls and in love for Him.—R. W. McALL.”

And eight years later:

“I desire to sign this *anew*, October, 1892.”

Is not this the true apostolic note?

The last feature which I would add in concluding this rapid and imperfect sketch is the *liberality* of Mr. McAll; by which I understand his respect for the opinion and the liberties of others.

Among the portraits which adorned his study, that of Gladstone held a place of honor. This "good Englishman" was an Englishman of good quality. The son of an illustrious non-conformist pastor, and himself long the pastor of a Congregational Church, he had the tradition of respect for the conscience and for the minority. One might not agree with him, even on important questions. It pained him; he tried to convince you; but the obstinacy of his opponents never diminished his esteem for them.

In the last years of his life he perceived the necessity of certain expansions of the simple system which he had inaugurated, and which at first had been essential. He would have loved, with the sympathy of the pastors of all the churches, to gather into a sort of evangelical family, around the Holy Table, all the spiritual children whom God had given him. He was too clear sighted not to foresee that a missionary work must have its natural crown in an ecclesiastical organization, however rudimentary it might be.

But when he saw that such a thing was impossible, at least in the form which he had deemed—we remember how he bowed to the opinion of his brothers in the ministry, leaving to others, less bound than he by the *concensus* general, and who did not share all his views, the liberty to act according to their conscience.*

I must close. And I have said nothing yet of his home, where children were so gladly welcomed and where he became a child among them; of his tastes for botany and for alpine climbing, which were the sole recreations of a life the most austere and laborious possible. This evangelist was what the English call "an all round man," a man of the world in the best

*This question of church membership, so important and under the conditions, supremely perplexing, was solved by so associating neighboring pastors of whatever denomination, with the work of each hall, that by a natural process, sooner or later, the converts of the Mission Halls became members of one of those churches.—(Editor.)

sense of the word. His mind was alive to all the questions which move the minds of men, but his passion was for one alone, and this was his great strength.

On Ascension Day, May 11, 1893, R. W. McAll, aged seventy-two years, entered into rest. His work remains. I mean by this more than these open halls in Paris and the provinces, which will remain open yet for many years, I trust with all my heart. But this work is the impulse which he gave us, the education which we received from him, the demonstration which he made that with little money and much love one can succeed in causing the light of the Gospel to penetrate the irreligious masses.

We are told that we must improve the surroundings, and after that we may save the individuals. So be it. Ameliorate; build better houses for the people, give to the poor bread for the body and the mind; open libraries and recreation halls and all the rest. But while you are getting together the money necessary for all these useful enterprises, bless God with us that a man was found who, without aspiring to these great things, simply opened shops along the streets, where the Gospel, offered to any comer, has in thirty years saved thousands of French souls.

Not long ago a lady came to Salle Rivoli, who said that she lived in the Madeleine quarter (a long distance), but that she preferred our hall to the Madeleine church, because we don't pray to the Virgin. She joined a Bible class and attended regularly. One Sunday afternoon a well-dressed man came in, looked at the texts on the walls, surveyed the auditors and sat down near the stove (among the poor). The meeting over he went to a case of Testaments, took one out, scanned it and replaced it. He then drew near the platform, sat down near the teacher and had a long chat with him. Meanwhile the lady from the Madeleine quarter, coming up to say good-bye, whispered, "That is my husband. He has come on a visit of inspection to know what sort of a place his wife is attending." The inspection was apparently satisfactory, for he now also comes regularly.

OTHER MEN ARE TALKING ABOUT IT

S. B. ROSSITER, D. D.

It is a great and noble thing to be a pioneer, but it is difficult. The question is which way to take through the trackless forest; what difficulties to avoid and what to beat down, for the sake of those who come after; the strong crying unto God with tears; the moments of confusion and darkness that come upon the spirit when the body is overworked and the enemy triumphs and God does not seem to hear; the weary work of making people to care for their own welfare and then, perhaps, at last, as life is far spent, a little open place, a little sunlight, a little rest, a few praises and then—beyond the vale. This is the work and experience of the pioneer. And Robert McAll was a pioneer. Many men have wondered at the inspiration and the hardihood of the man, when he stood alone in Paris, facing an ecclesiasticism that had made emperors stand bareheaded in the courtyard and had downed the state as opposed to the Church, facing, too, a world-power that was frivolous, infidel, careless, which hoped for nothing and expected nothing; but—and this was his incentive and opportunity—facing the great human need of a people who had come to their end; for it is true, and historians confess it, that straight ahead for France in the line she was going was the precipice. Could anything be put into French national life to deflect the current, escape the precipice and lead on to a future of righteousness, of broad principle, of faith in a real Christianity? Robert McAll was God's answer to that question. "Yes," was the answer, "there can be." Begin among the people, begin this time on the bottom, preach a sympathetic Christ, a saving Christ, an actually operative Christ, and with that a new life, a clean life; all the rot and the nonsense put away, transformed hearts, transformed lives, transformed homes, transformed society—in a word, *transformed France*.

That was pioneer work. There was no road through the woods, no precedent, no counsel, only God and Robert and Robert's wife and the Bible. And he went ahead and the McAll Mission is carrying out the spirit of its founder, which is the Spirit of God. Sympathy with the submerged classes, a divine pity for the outcast, the abandoned, the sinful, the

wretched; an honest, healthy, helpful sympathy with the poor, the hard working, the struggling masses. The McAll Mission stands in France for that if for anything.

And the people are beginning to understand and appreciate it; their sympathy is expressed first toward the impoverished spiritual condition of the people, and then towards their humble and hard material condition. With tenderness and delicacy, it instructs the children about Jesus, and tells fathers and mothers about Jesus, and attempts to connect their home life with the living God through Jesus Christ. It has a kind and helpful word to say to jail-birds; it enters the home of the socialist, with the socialism of Jesus which does no harm, but only good; it steals the bitterness out of the heart of the anarchist; it leads the atheist into the room where God is and goes out and leaves the two together; it is distributing the word of God in thousands of homes; it is scattering literature broadcast; it is deflecting the course of French history away from the precipice towards a strong, pure, consecrated national life.

AN INTERVIEW WITH DR. McALL

[From *The Evangelist*]

Dear *Evangelist*: I had an interview with Dr. McAll several years ago when visiting Paris. Dr. Beard, who was the minister at the American chapel, sent me to prescribe for the dreadful and persistent headaches of Mr. McAll, and my visit was of great interest to me. I will write concerning it, but you may pass it over without reading if you choose.

Mr. McAll intended to be an architect. His wife showed me several little pictures of houses which he drew when he was a lad. They exhibited remarkable taste and genius. Mr. McAll had so successfully studied and practiced architecture that he had been invited to become a partner in the most prominent firm of architects in London, and he had decided to accept the offer. Walking out one evening, he was passing a chapel, where he heard singing, and he walked in. Much to his disgust the clergyman occupying the pulpit was one whom he specially disliked. But he remained till the services were over. He went out from the chapel fully determined to preach the Gospel, and in the morning he wrote to the firm of architects that

he had decided to devote his life to preaching, and so must decline their generous offer. He decided to go to France. It had been reported, he said, that neither he nor his wife understood a word of French, but this was not true. He could read the language, but he could speak it very imperfectly. He told me that his severe headaches interfered with his mission work. He was always seasick when crossing the Channel, and at one time he was an entire day on the boat in a terrible storm, seasick all the time. Seasickness was always followed by headache and he did not recover from this attack for a month. He told me that he could collect funds much better in Scotland than in England. In publishing his receipts, if the name or an initial of the middle name of an Englishman was accidentally misspelled or incorrect, the subscription always stopped. I expressed surprise, and told him that my own name was usually incorrectly spelled, but I was not disturbed. An Englishman is always annoyed by this occurrence, he assured me. I answered that this explained what I never understood before: Byron's definition of Glory—to be killed in battle and to have your name misspelled the next day in *The Gazette*. Every Englishman, he said, understood it. I assured him that he would be cordially received in America, where he was much admired, and he would doubtless receive large contributions. I believe this, he said, but if I should live to reach America I should have to remain there, for I could not endure the passage back. Dr. Beard, who was waiting for me in a cab, said that he had probably communicated to me more of his life history and experience than to any one else, for he was taciturn regarding himself.

H. D. DIDAMA, M. D.,

Dean of College of Medicine, Syracuse University.

The indefatigable Secretary of Utica Auxiliary, Mrs. Griffith, sent word to all the constituency to observe the prayer hour, 10 o'clock p. m. of the 18th of August, the date of the origin of the McAll Mission in the heart of Robert McAll. She sent out a little circular of the work of the city pastors with the request that they ask God's blessing upon this branch of mission work. She sent some of these circulars to the Sunday gatherings at the near-by summer resorts.

THE CANADIAN McALL ASSOCIATION

The Canadian McAll Association held its annual meeting in Toronto the first week in March. The Auxiliaries represented were Toronto, Parkdale, Hamilton, London, Woodstock, Brantford, Peterborough, Lindsay and Bellville.

The Toronto Auxiliary is the parent one, having been formed about twenty years ago with the late Rev. Dr. Reid as president, and Dr. Parsons as vice-president. Afterwards it was found more expedient to appoint ladies as officers. The last year's officers were: President, Mrs. Dr. Howitt; secretary, Mrs. C. G. Stark; treasurer, Miss Mary Caven.

The Canadian Society supports two stations, Rochefort and La Rochelle. The work in Canada is interdenominational as that in France has always been.

At the annual meeting held as has been said on March 6th, Mrs. Howitt, the President of the Association, presided, and the devotional exercises were conducted by the Rev. Mr. Smith, who had been connected with the Mission to Sailors at Dunkerque, France.

There are ten Auxiliaries connected with the Association, and there are collections in two places where there is no organization. A few Sabbath schools give donations from their funds.

We reported that 235 American McAll RECORDS were taken of the Literature Secretary.

Among the suggestions was that the Auxiliaries be recommended to purchase some McAll Mission books to lend among the members and friends of the work, also that members try to get such books as "Fifine," "The Cruise of the Mystery," and "The Silent Highway," placed in Sabbath-school libraries.

Officers were elected as follows: President, Mrs. Howitt; Vice-Presidents, Mrs. Cowan, Miss Carthy, Mrs. Homage; Corresponding Secretary, Mrs. Hamilton, 228 Nottingham street, 3d; Recording Secretary, Mrs. C. G. Starke; Treasurer, Miss Cavan.

The afternoon session was held in the beautiful new school-room of the Bloor Street Baptist Church, the Rev. Dr. Elmore Harris in the chair. Earnest addresses were given by the Rev. Dr. Withrow, whose intimate knowledge of France and of the

McAll Mission enabled him to speak as one who knew their needs, the Rev. Mr. Beauchamp, who had been seventeen years in China, and the Rev. A. B. Winchester, who had visited France and took a great interest in the Mission.

These addresses were of more than usual spiritual power and seemed to have caught some of the inspiration of the great Students' Volunteer Convention which had just closed.

It is still "the day of small things" in the Canadian McAll Association, for the Treasurer reported only \$1,246.80 to be sent to France. The workers are hoping and praying that amidst the multitude of philanthropic and missionary schemes which interest the Canadians, Christian people in greater numbers may feel it a privilege to be co-workers with God in the evangelization of France.

An interesting feature of the afternoon was the sweet singing of two French hymns by a choir of young ladies from Moulton College.

A CHRISTMAS FETE

S. R. BROWN.

The New York Hall has many friends. They come forth to our help at the Christmas and New Year's fêtes and never more generously than this year. The Christmas tree was a great success. Besides the school children and their parents, we had Dr. Thurber and many members of his church.

It was a beautiful tree, so pretty, so much admired. One lady supplied 250 candles. The two American Churches sent gifts. Never before did the Rue de Berri church do so much or so well. On the eve of the fête a grand carriage and pair with liveried servants drove up to the door with gifts—boxes of dolls, seventeen small wicker boxes and ornaments that had decorated the American Embassy, and a gilt carriage filled with sweets. On each parcel was a card:

MADAME HORACE PORTER.

But the success and attraction to our visitors were the children, their singing, recitations of Scripture and answers to questions, all went satisfactory. Our visitors were delighted.

Our only address was from Dr. Thurber, and every one was pleased with it. I heard of only one person who went away with tears in her eyes. She wept because a little girl repeated the 103d Psalm without a mistake. "And to think," she said, "I have tried for years to get that psalm into my head and have never been able!"

THE HOME FIELD

A FEW HINTS TO SECRETARIES

In ordering literature from the General Secretary:

First.—Kindly state the character of the meeting at which it is to be distributed.

Second.—Give some idea of the number expected to be present.

Third.—If any leaflet has been found particularly useful by you in the past, mention it as an aid to her in helping others.

Fourth.—State clearly whether you expect to buy the literature or whether you are asking for the leaflets which are for free distribution.

Fifth.—Auxiliaries are expected to pay express charges on free literature sent them.

A NEW YEAR OF WORK

THE REPRESENTATIVE SECRETARY.

Led off the work of the new year.

Morristown

A union meeting was planned and members of all denominations were present.

Morristown is interested in Nantes, the city of the famous Edict, and we had much to tell of the hall, the reading room and the wood yard. The meeting was very pleasant and successful. Morristown is looking forward hopefully to the Annual Meeting that is to be held there in May. At the last annual meeting a resolution was passed to the effect that efforts be made to have representatives present from *every Auxiliary*. It would be a grand thing to have our whole McAll constituency represented at Morristown.

Easton As is her wont the Easton Auxiliary gathered for prayer in expectation of the Secretary's visit and the result was as might be expected—good meetings, well attended, of a decidedly spiritual tone. We need all around this appeal unto the "Lord of the Harvest."

Newark Had prepared a series of meetings and the Auxiliary rose most beautifully to the occasion of the new demand put upon her. After this year Newark will support the halls at Saintes and Cognac.

Englewood, N. J. For a long time we had been looking eagerly towards this place of good works and large contributions and finally the time came when we could speak in the churches of Englewood. A committee of three ladies has been appointed to look after the McAll interests in that place and we hope in due time Englewood will take her place with other cities in support of this most interesting work.

New Brunswick Had planned her work well. A list of names had been prepared for the Secretary to visit and all possible conveniences had been put in his way. One of the largest receptions ever held in New Brunswick for this cause took place on Tuesday afternoon. Prayer and effort are blessed of God.

Orange Has as many parts as an orange. So she spoke in the Hillside Presbyterian Church on Tuesday night and to the Orange Auxiliary on Wednesday afternoon, and to specially invited guests in the evening. Orange takes care of Desvres and its new hall, gives \$100 to the Board and \$150 to the General Fund.

New York Was faithful to the rule of the Philadelphia Board and held the anniversary of the opening of the first McAll Hall on January 17th. It is hoped that every Auxiliary will see the appropriateness of observing this date by a public meeting of some kind.

Trenton The Secretary had something to say to the Trenton Auxiliary and therefore he went thither on January 18th, and a most delightful parlor meeting was held. The McAll Mission holds a firm place in the hearts of the ladies of Trenton.

Philadelphia Filled the time extending between January 19th and 25th with meetings of all kinds, church meetings, prayer-night meetings, parlor meetings, etc. But one of the best of all was the one held in

West Chester An hour's ride from Philadelphia. Much prayer and great effort had been made to secure a union meeting in the Episcopal Church of this suburb. A large audience was gathered. The choir boys of the church led the congregation in singing; the Secretary spoke at length of the work and as a result a new Auxiliary was formed and West Chester takes her place among the supporting cities of the McAll Mission. We greet her with cheers.

Portland, Me. One of the largest parlor meetings I ever attended was held in Portland at the residence of Mrs. Chapman, President of the Auxiliary. Over ninety ladies were present. This Auxiliary meets every month. In the evening a union service was held in the Williston Congregational Church.

Brunswick, Me. Several ladies of Brunswick have for a long time been interested in the McAll Mission. A correspondence carried on by Mrs. Chapman was the means of drawing them together for an afternoon meeting. Everything was ready and an Auxiliary was formed—another star in our galaxy, yearly growing larger.

Bath, Me. We had only time to touch Bath at an evening meeting, but interest was quickened and new friends to the Mission made. Mrs. Chapman, of Portland, had been indefatigable in preparing the way for the Secretary in all these places.

Advance Work

The Portland Auxiliary passed resolutions to increase McAll interests in the State of Maine. New Haven, Hartford, Easton, Portland have thus put themselves on record for advanced work.

Detroit, Mich.

Here is one of our young Auxiliaries, struggling with the difficulties that beset all young societies. Nevertheless, officers were secured and new and strong efforts are to be made for the coming year.

Saginaw

A well planned series of meetings was held here. There is much life and enthusiasm about the work in Saginaw and the promise of great helpfulness.

Chicago

Many eyes are turned towards Chicago, for it is a great city and full of good works. Chicago is about to undertake the support of Amiens, and is girding herself for this burden. A good portion of the money was raised and pledged, and plans laid for the future. Four churches have promised a hearing to the Secretary for next year.

Wheaton, Ill.

This town is about an hour's ride from Chicago, and here live former parishioners of mine. Having no Sunday morning service I went out to spend Saturday evening with these friends and spoke in the Methodist Church on the McAll Mission. The result will be, I trust, an Auxiliary in Wheaton. The Sabbath school of the church will give \$25 for the support of a Sabbath school in France.

Minneapolis

The work here is taking deeper root and throwing out its branches. Large plans are being laid for next year. I had the pleasure of speaking to the students of the University on the subject of the McAll Mission.

St. Paul

The Auxiliary here is assuming shape and power. Managers have been appointed in the different churches. A Superintendent of the work of the city has been secured and St. Paul will not be backward in doing her full share of the work.

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM
AUXILIARIES AND CHURCHES

JANUARY 15, TO MARCH 17, 1902

MAINE, \$10.00.		NEW JERSEY, \$2,363.25	
Portland Auxiliary	\$10 00	Elizabeth—Mrs. Geo. E. Dimoek	\$100 00
MASSACHUSETTS, \$1,312.75		Madison Auxiliary	50 00
Andover Auxiliary (20th Century Fund)	\$5 00	Morristown "	146 25
Boston Auxiliary	1202 25	Newark "	942 50
" (20th Century Fund)	5 00	Orange "	262 50
Brookline (20th Century Fund)		Plainfield "	857 00
Mrs. Dillon Bronson	5 00	Trenton—Ellen G. Johnson	5 00
Mrs. Luey Nichols	5 00	PENNSYLVANIA, \$1,984.35	
Easthampton Auxiliary	20 00	Bellefonte Auxiliary	\$20 00
Lowell—S. Robitscheck	2 00	Chester and Vicinity Auxiliary	76 00
Pittsfield Auxiliary	51 50	Easton Auxiliary	10 00
Springfield "	7 00	Philadelphia Auxiliary	1813 35
Uxbridge—Miss D. P. Atherton	10 00	Wilkes-Barre "	60 00
		" —Mrs. Geo. Snyder	5 00
RHODE ISLAND, \$5.00		MARYLAND, \$798.00	
Providence Auxiliary (20th Century Fund)	\$5 00	Baltimore Auxiliary	\$798 00
CONNECTICUT, \$958.81		OHIO, \$367.50	
Hartford Auxiliary	\$250 00	Cleveland Auxiliary	\$210 00
New Haven "	503 80	Dayton "	157 50
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I do give, devise and bequeath to the American McAll Association the sum of _____ dollars.

FORM OF BEQUEST FOR REAL ESTATE.

I do give and devise to the American McAll Association the following described property.

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